

**Some considerations of common approaches in Daoist
exorcism: a comparison between
the Shenxiao Jinhuo tianding dafa 神霄金火天丁大法 and the
Shangqing Tianpeng fumo dafa 上清天蓬伏魔大法**

**Florian C. Reiter
Humboldt University, Berlin**

Abstract

These two extended collections of Daoist exorcist rituals come from the Song period and document the attempt to elevate exorcism to suit the literary standard of the Daoist religious tradition. Exorcism was claimed to be based on revelations of texts and formulae from transcendent spheres. This claim pertains to the two *Great Rituals* that are the focus of this presentation. They emerged in different regions (Kiangsi and Sichuan) and at different times in the Song period, partly continuing and developing much older pre-Song traditions of Daoist exorcism. Exorcism always was a part of Heavenly Masters Daoism and basically was dedicated to life in this world. Following this intention, the two *Great Rituals* show many facets of application and reveal a wealth of ritual and exorcist tools and devices. The two *Great Rituals* also show the common attempt to formalize exorcist methods to make them suitable for canonization. They share the common task to cope with demonic molestations, with illness and disaster in this world.

Keywords: Daoist exorcism (道教法術), Heavenly Masters Daoism (天師道), regional traditions (地方道教), revelation (啟示), Lin Lingsu (林靈素), Wang Wenqing (王文卿), canonization of exorcism (道教法術經典化)

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The *Shenxiao jinhuo tianding dafa* (神霄金火天丁大法, chapters 198-206) and *Shangqing tianpeng fumo dafa* (上清天蓬伏魔大法, chapters 156-167) occupy large parts of *A Corpus of Daoist Rituals* (道法會元 *Daofa huiyuan*) and invite to study and compare the various expressions of Daoist exorcism.

The *Jinhuo tianding dafa* have a *Preface* by Chen Daoyi (陳道一) and an *Epilogue* by Liu Yu (劉玉). Both texts belong to chapter 198 *The Shenxiao jinhuo tianding dafa* (神霄金火天丁大法).¹ The *Jinhuo tianding dafa* are connected with the early promoter of Shenxiao (神霄) exorcist rituals Lin Lingsu (林靈素, 1076-1120) who was a Daoist from Zhejiang province (浙江省). The *Preface* suggests that the *Fire-Bells Song of Heavenly Ding of Metal and Fire of the Three Pneumas in the Divine Empyrean* (金火天丁神霄三氣火鈴歌 *Jinhuo tianding shenxiao sanqi huoling ge*) (DZ 1220: 199.1a-5b) by Lin Lingsu expresses the basic ideas that formed the *Jinhuo tianding dafa* and in fact, the *Fire-Bells Song* mentions the basic concepts and even ritual tools that characterize the *Jinhuo tianding dafa*.

In comparison, the origins of the *Tianpeng dafa* are different, being shrouded in the darkness of history we are content with the information that the *Great Rituals* first evolved in Sichuan province. We will see that the nucleus of the *Tianpeng Fumo Great Rituals* is the name of Marshal Tianpeng (天蓬元帥 Tianpeng yuanshuai) that emerged in the era of early Shangqing Daoism (上清道, 5th/6th centuries).

Studying the chapter 198 of the *Jinhuo tianding dafa* we first take up the information that the *Preface* by Chen Daoyi provides, who exploits the contents of the *Fire-Bells Song*.

Chen Daoyi was a disciple in the third-generation of the affiliation that Lin Lingsu had established.²

¹ DZ 1220: 198.1a-2b/25b-27a. Liu Yu (1257~1308) was earlier connected with the *Diqi Rituals* (地祇法), see Florian C. Reiter, 2012: 11-12; 2011: 415-444. Concerning the *Preface* see pp.420-421, and the *Epilogue* of Liu Yü, also see DZ 1220: 203.1b-2a; DZ 1220: 199.1a-5b.

² See DZ 1220: 198.26b (金火天丁大法序 *Jinhuo tianding dafa xu*), describing the line of transmission, starting with the Fire Master Bi Qidao (祕其道) and about Lin Shichen (林侍宸) / Lin Lingsu (林靈素) who is the predecessor of Wang Wenqing (1093-1153) at the court of the Northern Song period. Chen Daoyi received the teachings from Zhang Ruhui (張如晦). Iso see J. M. Boltz, 1987: 30. Concerning the so-called deified Perfected Man Lin Lingsu in the tradition of the *Great Rituals*, see DZ 1220:203.2a. He precedes the deified Perfected Man Wang Wenqing. The divinity *Heavenly Ding of Metal*

The extended *Preface* characterizes the *Jinhuo tianding dafa*, explaining that the divinities take as surnames [the designations of heavenly] palaces and constellations (宮宿 gongxiu). *Heavenly Ding* represents the vital energy of the six stars of the stellar division Zhangxiu (張宿). (Herbert A. Giles, 1972 : 27) The vital energy of the stellar division transformed into the Jade Divinity (玉神 yushen)³ with the name Heavenly Ding of Metal and Fire, and the surname Zhang (張) derives from this transformation.

Chen Daoyi states that the [divinity] Heavenly Ding has the taboo name Loyalty (忠 Zhong).⁴ It would take nine strokes with the writing brush to write the character 忠 which symbolizes the nine empyreans (九霄 jiuxiao) of Shenxiao Heaven 神霄. Some untitled scripture states that the five breaths are the breaths of the central correctness (中正之氣 zhongzheng zhi qi) of Shenxiao Heaven. When the breaths of correctness completely unite with the heart of the practitioner of the *Great Rituals* then it happens that [the divinity] *Heavenly Ding* unites with the heart of the respective person. *Jade Codes* (玉律 yulu) are quoted listing five categories [of divinities] that maintain the rituals of Shenxiao Heaven 神霄: 1) the heavenly immortal (天仙 tianxian); 2) the divine immortal (神仙 shenxian); 3) the perfected immortal (真仙 zhenxian); 4) the soaring immortal (飛仙 feixian), and 5) the protector immortal (保仙 baoxian). *Heavenly Ding* belongs to the category: protector immortal.

The *Jade Codes* furthermore say that the protector immortal [*Heavenly Ding*] owns in perfection the magic might of Shenxiao Heaven. The perfection of the protector immortal is also represented by the divine Fire Bells (火鈴 huoling), and even more, the divinity of the Fire Bells is *Heavenly Ding of Metal and Fire*.

and Fire appears in that later textual tradition (金火天丁攝召儀 Jinhuo tianding shezhao yi) as “patriarch who transmitted the school through the epochs in the divine empyrean”. A complete translation of the *Preface* is given from Florian C. Reiter, 2010 : 145-147.

³ See DZ 1220: 199.10b-13a, with the important tract the *Great Application and Effect of the Jade Divinity* (玉神大作用 Yushen da zuoyong), featuring the meditative, inner and cosmic union of priest and the divinity *Jinhuo Tianding*.

⁴ DZ 1220:199.1b. According to Lin Ling-su, the name of Chang Chung corresponds to the reality of Posterior Heaven. On the other hand, see DZ 1220: 198.7b, 8a for a drawing of the astral constellation with six stars in: (丁罡正立念 Tinggang zhengwei nian). Following the *Preface* by Chen Daoyi, I understand *Heavenly Ding* to be a divine entity, although 天丁 is occasionally translated with the term heavenly stalwart that actually suits the formulation in DZ 1220: 198.7b; 203.2b. See above note 3, J. M. BOLTZ.

We learn that *Heavenly Ding of Metal and Fire* is the one [divinity] that unites the ten thousand rituals and comprises them in complete unity. As to the body [of *Heavenly Ding*], it exerts a unified heart to respond to the ten-thousand rituals and hereby transforms the own [divine] body into the ten-thousand divinities.⁵

We observe that the chapters in the *Great Rituals* have varying titles but without exception contain the words: *Heavenly Ding of Metal and Fire* (金火天丁 *Jinhuo tianding*) .

We are told that the divinity [*Heavenly Ding*] can be used to cultivate the human body and to refine the *hun*-souls (魂) . The divinity can be deployed for [spirit-] possession.⁶ The divinity can be dispatched to investigate sprites and lock them up in jars. The divinity can also be employed to protect life and cut down monsters, expel epidemics and bring about rainfall. The divinity can be implored with prayers to clear the skies,⁷ to cut off fountains and water veins, and to destroy temples and shrines. The mirror Fire-Bells of the divinity has the mysterious [capacity] to shine out anything that is evil.⁸ Of course, the Daoist priest would also have such a divine mirror (神鏡 *shenjing*) , and he also has the precious seal [of the divinity] that can protect an embryo, safeguard a pregnancy, and solve [problems with] parturition.

We understand that the *Jinhuo tianding dafa* serve the concerns of human life in this world which generally the term fortuitous matters (吉事 *jishi*) indicates. Obviously, all of this precedes and is in accord with the later Thunder Magic rituals (五雷法 *Wulei fa*) that Wang Wenqing 王文卿 (1093-1153) and his associates formulated and displayed, succeeding Lin Lingsu at the court of emperor Song Huizong 宋徽宗 (r. 1100-1126) . We will see, however, that this statement does not cover all the chapters of the *Jinhuo tianding dafa*.

⁵ He transmutes his body (化身 *huashen*) to be omnipresent at all rituals.

⁶ This is a tentative interpretation of *zifu* (自附) . The divinity can be dispatched by the exorcist priest to possess the client for healing purposes. See below and DZ 1220: 198.17a.

⁷ See Florian C. Reiter: "A Preliminary Study of the Daoist Wang Wen-ch'ing (1093-1153) ". In: ZDMG 152, p.166. The biography of Wang Wenqing reports such a ritual at the court of emperor Song Huizong. Concerning the divinity *Heavenly Ding* that brought about rainfall and saved from a drought, see DZ 1220: 198.21b-23b (玉帥禱雨救品 玉帥禱雨救品 *Yushuai daoyu jiu pin*) . The essential method is the application of the *Amulet of Heavenly Ding*. Concerning DZ 1220: 198.21b, see below.

⁸ Compare with DZ 1220: 199.3a.

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The *Preface* advises the practitioner that he must never produce magic influences when he has not yet refined his mind.⁹ Another advice delimits the decision a priest could make concerning the range of his professional activities. Chen Daoyi says that anybody who receives the ritual method of *Jinhuo tianding* must urgently and definitely take that method as the sole specialty and also, one must not show the texts to the wrong people but treat them as secret treasures. This rule matters. The 43rd Heavenly Master Zhang Yuchu 張宇初 (1361-1410) also stated that a priest must stick to any installment with a specific ritual tradition that he once received “how small it may be”, since any ritual method would be perfectly magic (靈 ling) if it is properly performed.¹⁰ The implication is that one must not and cannot transform into one divinity (變神 bian Shen) today and in yet another one the next day.

We want to draw the attention to some important information concerning the pantheon that we find right after the *Preface*: (DZ 1220:198.2b-3b) The divinity *Jinhuo tianding*, called Zhang Zhong/Zhang Zhaoying 張忠/張昭應 is the leading general in the category *Generals* (將班 jiangban) and holds the position right behind the *Patrons of the Ritual* (主法 zhufa): *The Three Teacher-masters* (主法三師 zhufa sanshi). They are *Heavenly Worthies*, whereas Zhang Zhong is a marshal and perfected lord with a fantastic, most extended religious title that locates him in the Upper Palace of the Heavenly Fire-Department (火府上宮 huofu shanggong) as the Jade divinity who is clad in embroidered garment and whom Heaven relies upon. We know that Zhang Zhong is the incarnation of the energies of the six stars in the lunar mansion *Zhangxiu* (張宿). The three patrons that head the *Great Rituals* are the *Heavenly Worthies*: 1) Original-Holiness and Heavenly Worthy who controls heaven, Great God-emperor of Long Life (長生大帝統天元聖天尊 Changsheng dadi tongtian yuansheng tianzun), 2) Heavenly Worthy who searches for the exclamations and saves from bitterness, Great God-emperor of the Azure Palaces (青華大帝尋聲救苦天尊 Qinghua dadi xunsheng jiuku tianzun), and 3) Elder Kehan and Heavenly Worthy who saves life at the Vermilion Hill (可韓丈人朱陵度命天尊 Kehan zhangren zhuling duming tianzun). We abridge the

⁹ Especially, the tract *Inner Refinement* (內鍊 neilian) that gives the calendar-dates for the interferences of *Heavenly Ding* in the world of man, which demands ritual procedures based on some inner, purifying preparations (齋戒精心 zhaijie jingxin). See DZ 1220: 199.7b-9b.

¹⁰ DZ 1232 *Daomen shigui* 11b, also see Florian C. Reiter, 1988 : 39.

titles to point out the religious meaning and function: Original-Holiness 元聖天尊, Savior-from-Bitterness 救苦天尊, and Salvation-of-Fate 度命天尊. (DZ 1220: 198.2b)

It is obvious that the divinity *Jinhuo tianding* belongs to the transcendent sphere of Anterior Heaven (先天 *xiantian*) that stands for the abstract and unsurpassable divine potential which becomes manifest under different names and apparitions. Such divinities had never been local heroes whom the highest divinities in heaven promoted to some rank and position as divinities of Posterior Heaven (後天 *houtian*) to enjoy religious veneration in the local temples of this world.

The section titled *Generals* shows two more surprising entries, namely the group of four *Fire Bells Lads* (火鈴童子 *huoling tongzi*) and the 81000 *Fire Bells Lady-Troops* (火鈴女兵 *huoling nübing*) which seems to be a surprisingly strong female force for which no explanation is offered. We notice that the four *Fire Bells Lads* all have the surname Zhang 張, the personal names all have Dao 道 as the first character in their names which should indicate that they are relatives. The text presents detailed hagiographic descriptions of the divinities to support the meditative communication of the priest with the divinities. We do not find comparable descriptions of the *Three Teacher-masters*. (DZ 1220: 198.3b)

The *Epilogue* by Liu Yü at the end of that first chapter displays the worldly line of transmission of the *Great Rituals* and states that the key ritual tool is the one amulet of Tianding (天丁一符 *Tianding yifu*). (DZ 1220: 198.26a) In fact, the first practical entry in this chapter is the *Jade Amulet of the Body of Tianding* (天丁本身玉符 *Tianding benshen yufu*) with two impressive charts that show the amulet. Important texts follow: *Amulet of Summons* which is a seal-character amulet, and a paragraph: *Summoning and Uniting with the Jade Marshal [Tianding]*. The latter paragraph explains that the performance of ritual steps always requires that one first hides the bodily form (藏形 *cangxing*) because without doing so the name: *Steps of a Corpus* would apply. (DZ 1220: 198.4b-5b) Quite a number of spells and recitations follow, for example *Summoning the Palace Attendants* (召功曹 *zhao gongcao*), *Summoning the Divine Ladies* (召素女 *zhao sunü*) or the *Recitation Dinggang [star] be in your correct position* (丁罡正立念 *Dinggang zhengli nian*). (DZ 1220: 198.16b-17b) Again a number of spells follow: *Transmitting Thunders, Fire Bells, Summoning the troops of the lads and ladies*. Eventually new names are introduced, see for example the title: *Summoning the two emissaries Cui and Xiang*

(召崔向二使 Zhao Cui Xiang er shi) .¹¹ This leads the reader to entries that reveal some aspects of the practical life of a priest: *The Control of Evil in daily life through the Jade Marshal* (玉帥出入制邪品 Yushuai churu zhixie pin) (DZ 1220: 198.10b-12a) ,or *The Jade marshal protects the altar and transforms the residential quarters* (玉帥衛壇變化屋宅 Yushuai weitan bianhua wuzhai) .¹²

The initial parts of the *Great Rituals* give an impression of the ideas and visions that are typical for Daoist exorcism: The ritual officer (法官 faguan) thinks of the *Amulet True Shape of Tianding* (天丁真形符 Tianding zhenxing fu) , inhales the envisioned amulet into his heart and uses then the nose to lead on the breaths and write [the amulet] in empty space. Now, the ritual officer visualizes that Tianding rides a red Luan-bird (赤鸞 chiluan) with nine heads and moves across the compass directions. The space is filled with the rumbling of Thunders, and fire burns down the house, until the own living place transforms into the Fire Cave of the Great Thunders (大雷火洞 dalei huodong) , and then a male performer would come to see himself as the Thunder Lord (雷公 Leigong) and a female priest as Mother of Lightning (電母 Dianmu) .Another telling title is: *Method of Encountering Wicked Sorcerers on the Road* (法師路遇邪巫品 Fashi luyu xiewu pin) which reveals the daily competition with mediums or sorcerers. In this case the Daoist exorcist creates a web of cosmic fire that arrests such an evil competitor.¹³

Chapter 198 presents important exorcist devices to control and heal illness, for example: *The Jade Marshal suspends a Mirror of Fire to control the wicked forces [of illness]* (玉帥懸火鏡制邪品 Yushuai xuan huojing zhixie pin) .The mirror is a familiar ritual tool in the *Great Rituals* that the *Fire-Bells Song* (火鈴歌) by Lin Lingsu also mentions.The priest has at his avail the same ritual tools that the divinity *Jinhuo tianding* holds.The mirror-of-fire is always combined with an appropriate amulet.¹⁴ Again for the purpose of healing, *The Jade Marshal suspends a Fire-prison* may be established (玉帥火獄制邪品 Yushuai huoyu zhixie pin) for which effort we find only a sketchy presentation, in comparison with the respective paragraphs in the *Great Rituals of Tianpeng* (天蓬伏魔大法

¹¹ DZ 1220: 198.9a-10b. For a translation of the *Summons*, see Florian C. Reiter, 2011 : 436.

¹² DZ 1220: 198.12a-12b. For a complete translation, see Florian C. Reiter,2011 : 428.

¹³ DZ 1220: 198.12b-14a. For a translation of text and instruction, see Florian C. Reiter,2010 : 148-149 .

¹⁴ DZ 1220: 198. 19b. For a translation, see Florian C. Reiter,2011 : 429. Also see DZ 1220: 199.3a, concerning the Fire-Bells mirror (火鈴鏡) .

Tianpeng fumo dafa) .¹⁵ We find two charts of altar arrangements that are combined with spells and other instructions.

An important theme are the rituals that variously use jars or bottles to fix down demons, see for example: *The Jade Marshal uses a treasure bottle to arrest xiao-demons* (玉帥寶瓶捉魍品 Yushuai baoping zhuoxiao pin) . The priest uses a bottle to pin down and confine roaming mountain demons and other magic forces that come and go evading any other ritual officer who in vain may have used some different method to catch them. It is only the method of *Tianding* that uses successfully a bottle with a *Tianding-amulet* fastened to its bottom to restrain such demons.¹⁶ Other rituals deal with water monsters in wells and water-veins that must be cut off, see: *The Jade Marshal cuts off water monsters in wells and water-veins* (玉帥斷泉脈水怪品 Yushuai duan quanmo shuiguai pin) , and see yet another ritual that can destruct shrines where evil forces are in control: *The Jade Marshal crusades against shrines and annihilates evil forces* (玉帥伐廟滅邪品 Yushuai famiao miexie pin) . (DZ 1220: 198.23b-25b)

Chapter 198 finally describes an iron amulet (鐵符 tiefu) and presents the *Epilogue* by Liu Yü. (DZ 1220: 198.23b-25b) We are tempted to consider this chapter and the following one as the original nucleus of the *Great Rituals* that are based ideally on the *Fire-Bells Song* (DZ 1220: 199. 1a-5b) by Lin Lingsu presented in chapter 199.

Chapter 199 *The Fire-Bells Song of Heavenly Ding of Metal and Fire of the Three Pneumas in the Divine Empyrean* (金火天丁神霄三氣火鈴歌 Jinhuo tianding shenxiao sanqi huoling ge) is the first part that is followed by various theoretical tracts such as *Inviting the Breaths* (請氣 Qingqi) and *Inner Cultivation* (內鍊 Neilian) . (DZ 1220: 199.5b-7b; 7b-8a) The ritual application of mirrors shines up again as an important theme, see for example *The Instruction Refining the Mirror*. (DZ 1220: 199.9a-9b) The mirror is combined with the *Amulet Li-palace of Tianding* (天丁離宮符 Tianding ligong fu) and used together with a spell in pseudo-Sanskrit. These tracts display the phrasing of Song-Internal Alchemy which Lin Lingsu and Wang Wenqing had introduced to explain and ameliorate the theories

¹⁵ DZ 1220: 198.14b, 21b-23b, here is for praying for rain (玉帥禱雨救旱品 Yushuai daoyu jiuhan pin) . For a translation, see Florian C. Reiter, 2011 : 434-345, including the following *Spell Urgently Summon Tianding* that continues the preceding theme. Compare with *Tianpeng fumo dafa* in DZ 1220 chapter 166, see below.

¹⁶ DZ 1220: 198.16a. For a translation, see Florian C. Reiter, 2011 : 431. Also see DZ 1220: 198.24b-25b.

and exorcist practices of the rituals they performed. The tract *Great Influences of the Jade Divinity* (玉神大作用 Yushen da zuoyong) extols at length the divine might of the divinity *Jinhuo tianding*. (DZ 1220: 199.10b-13a) We notice the ample information about the spiritually demanding procedure of writing an amulet that even features the way how to handle the writing brush. The text *Applying amulets for the divine transformation* (用符玄變 Yongfu xuanbian) is followed by the *Mysterious Secrets of the Jade Amulet* (玉符玄奧 Yufu xuaniao) which looks identical with the basic *Amulet of Tianding*. (DZ 1220: 199.13b-17b; and 198.4b) A tract about the theory of the numerical associations and the eight trigrams connects these figures with the Perfected man of Gold and Fire who is *Jinhuo tianding*. (DZ 1220: 199.20b-21a) The concluding *Declaration of the Perfected Kings of Shenxiao Heaven* (神霄真王寶誥 Shenxiao zhenwang baogao) takes up again the patrons of the *Great Rituals*, namely the three teacher-masters of the initial pantheon. (DZ 1220: 199.21a)

Chapter 200 *The Purple Book of Phoenix Breaths of Heavenly Ding of Metal and Fire* (金火天丁鳳氣紫書 Jinhuo tianding fengqi zishu) first presents spells for preparing ink, paper, and brush for the writing of amulets (DZ 1220: 200.1a-2a), and the design *Style of a Lamp-Altar* (燈壇式 Dengtan shi) (DZ 1220: 200.2a; 201.2a) follows, using a chart with the Northern Dipper and indications in very small characters but without further explanations. A list of more than fifty unconnected amulets in seal script follow, some of them with fitting spells attached. (DZ 1120: 200.2b-26b) They serve various purposes, see for example the *Amulet Purifying the Lamp-Altar* (淨燈壇符 Jing dengtan fu), fitting to the preceding entry.¹⁷ Other examples are *Amulet Employ Tianding* (役天丁符 Yi Tianding fu),¹⁸ *Amulet Establish an Altar* (建壇符 Jiantan fu), *Amulet Control the Altar* (鎮壇符 Zhentan fu) and so on. (DZ 1220: 200. 5a-5b) There is a series of amulets directly referring to *Shenxiao Heaven*, for example the *Amulet Declaration of the Nine Palaces* (九宮告符 Jiugong gao fu), *Amulets Inviting the Breath from the Nine Empyreans* (九霄請氣符 Jiuxiao qingqi fu), and *Amulets to resolve the twenty-four perils* (解二十四厄符 Jie ershisi e fu) (DZ 1220: 200.12b-14b; 14b-16b, 17a-24a) but no instructions for the practical application are provided. It is

¹⁷ DZ 1220: 200.2b. The connection of the spell on p.3b with the preceding four amulets is not clear. However, we cannot exclude that the spell serves all four amulets.

¹⁸ The amulet is well familiar: chapters 198. 4a-4b, 199.17b, and ch.200. 5a, 24a-24b, all have different titles or names.

very seldom that we can assume that an amulet was used in a larger ritual context, see for example the title *Amulet Sealing a Petition* (封表符 Fengbiao fu) . (DZ 1220: 200.11b)

Chapter 201 *The Cloud Seal Characters of the Jade Divinity for Dissolve Barriers* (金火天丁玉神解關雲篆 Jinhuo tianding yushen jieguan yunzhuan) puts first the *Secret Instructions for Visualizing the Divinities* (DZ 1220: 201.1a-2a) , important divinities being the Elevated Perfected King of Jade-Purity in Shenziao Heaven (高上神霄玉清真王 Gaoshang shenziao yuqing zhenwang) , the Elevated Jade Emperor (高上玉皇 Gaoshang yuhuang) , and the God-emperor and Lord of Purple Subtlety (紫微帝君 Ziwei dijun) .After the already familiar *Chart of a Lamp-Altar* (Compare DZ 1220: 200.2a) the chapter presents more than 50 amulets in seal-character style.They are said to cure any illness and dissolve dangers (解一切危符 Jie yique wei fu) / (解萬病符 Jie wanbing fu) . (DZ 1220: 201.10a) The *Six-Jia Amulets* (六甲符 Liujia fu) also list a Divine General *Jiazi Wang Wenqing* (甲子神將王文卿 Jiazi shenjiang Wang Wenqing) , which helps us date these parts of the *Great Rituals* to the 13th/14th centuries.¹⁹ *Amulets of the Five Thunders to seal residential quarters* (五雷封宅符 Wulei fengzhai fu) all around (east, west, south, north, center) are supposed to fend off illness.They are installed in the main hall of the house in the five directions, written on wooden plates and are required when pressing illness occurs, which is an example for a practical application in daily life.The required spell concludes the chapter. (DZ 1220: 201.17a-18b)

Chapter 202 *The Great Rituals of Heavenly Ding of Metal and Fire in the Divine Empyrean* (神霄金火天丁大法 Shenziao jinhuo tianding dafa) places first the *Rules for an Altar of Refinement and Salvation with Golden Radiance and Fiery Clouds* (金光火雲鍊度壇式 Jinguang huoyun liandu tanshi) . A list of more than sixty amulets follows.The priest (法師 fashi) would freeze his divine force, settle his thoughts, explain his purpose, call in the breaths and write the respective amulet. The *Amulet of the Jade Divinity who masters refinement* (玉神主鍊符 Yushen zhulian fu) is identical with the basic amulet of *Tianding* for which instructions are

¹⁹ DZ 1220: 201.15a. The divinization of Wang Wenqing (1093-1153) must have occurred after a considerable period of time passing by. There is no reason to doubt that Wang Wenqing is the famous promoter of Thunder Magic rituals, who was active at the court of emperor Song Huizong. We also observe that the names of the three above listed divinities do not show up in this form in the preceding and earlier parts of the *Great Rituals*.

provided that aim at the release of *hun*-souls (魂 from the netherworld which right here initiates a completely new topic that was alien to the early promoters of the *Jinhuo tianding dafa*. (DZ 1220: 202.3a-3b) Some amulets solve problems caused by malicious elements, for example the *Amulet to Dissolve Deadly Wounds through Robbers and Thugs* (解盜賊殺傷符 Jie daozei shashang fu) or the *Amulet to Dissolve Death due to Poisoning* (解毒藥死亡符 Jie duyao siwang fu). (DZ 1220: 202.6b, 7a, 11b) The *Amulet to Extinguish the Three Cadavers* (斬滅三尸符 Zhanmie sanshi fu) (DZ 1220:202.19b) is shown in dispersed form. It is noteworthy that the character *Zhong* (忠) heads it. The character is part of the personal name of *Jinhuo tianding*, namely Zhang Zhong (張忠). We already know that the character *zhong* (忠) represents the correct breaths of the nine empyreans (九霄 jiuxiao) which belong to the identity of the divinity. We also notice that some amulets are used for saving lost *hun*-souls, such as the *Amulet of the Jade Calendar of Cave of Origin* (元洞玉曆符 Yuandong yuli fu) that will send up the *hun*-souls to ascend to the Dipper of the South. (DZ 1220: 202. 26a-31b) The purpose of each amulet is usually indicated through its title, albeit without providing any indication concerning the actual application. A ritual explicitly involving the faithful (法眾 fazhong) is: *The essential subtlety of announcing the timely sequence of amulets* (告符節次要妙 Gaofu jieci yaomiao). (DZ 1220: 202. 28b-29a) *The Jade registers of the fire bells with the gold radiance of Shenxiao heaven that bring life in heaven* (神霄金光火鈴生天玉籙 Shenxiao jinguang huoling shengtian yulu) for the first time introduce *registers* 籙 in a title, also see the *Instructions and rules concerning the application of the registers of Anterior Heaven* (先天籙作用訣法 Xiantian lu zuoyong juefa). (DZ 1220: 202. 29a-29b, 30b-31b) We find again an application and interpretation of the character *loyalty Zhong* (忠) in *The correct breaths of the nine heavens, the constellation zhang spreads out perfection* (九霄正氣張宿分真 Jiuxiao zhengqi Zhangxiu fenzhen). (DZ 1220: 202. 29b, 31b) The *Amulets lighting the lamps for a prison* (然獄燈符 Ran yudeng fu) conclude the chapter. As to these nine amulets in a row, each of them is connected with a specific spell. We see four characters inserted in the basic, graphic design: *help, decree, revive, decree* (救敕甦敕 jiu, chi, sheng, chi). (DZ 1220: 202. 32a-33a)

Chapter 203 *The ritual of Jinhuo tianding to arrange the summons* (金火天丁攝召儀 Jinhuo tianding shezhao yi) is the first chapter of the last four chapters in the *Great Rituals* that does not show even one single amulet. Chapter 203 contains

rituals that are almost exclusively dedicated to the salvation of souls and human life such as the *Ritual Master performs the ritual to Crush Hell and Assist the hun-souls* (法師作用行破獄攝魂之法 Fashi zuoyong xing poyu shehun zhi fa)²⁰ which enlists the help of Marshal *Tianpeng* from the Northern Dipper. The chapter is headed by those three Heavenly Worthies that already were listed at the beginning of chapter 198. (DZ 1220: 198.2b-3a) Here they appear with abbreviated titles and without the indication of the position *Ritual Patrons*. We find some names of Heavenly Worthies that did not occur so far: Shining Radiance of Fire Bells (火鈴光煥天尊 Huoling guanghuan tianzun) and Jade-Perfection Handing down Help (玉真垂濟天尊 Yuzhen chuiji tianzun). (DZ 1220: 203.3b-4a)

The largely extended pantheon at the beginning of chapter 203 is remarkable. (DZ 1220: 203.1a-2b) It includes historic names such as the Perfected Lin Lingsu, Wang Wenqing, and Liu Yü. The latter appears deified as Immortal Official of the Fire Bells, Perfected Liu (火鈴仙卿劉真人 Huoling xianqing Liu zhenren). (DZ 1220: 203.2a) Of course, we also find the *Patriarch of the Shenxiao Affiliation Throughout History, Heavenly Ding of Metal and Fire, the Subtle Marshal of the Fire Bells* (神霄歷代傳派宗師金火天丁火鈴元帥 Shenxiao lidai chuanpai zongshi jinhuo tianding huoling yuanshuai) and many more names, some of them are associated with the cult of the netherworld, namely Fengdu (酆都). (DZ 1220: 203.1a-3a)

Chapter 203 documents a break in the transmission of the basic, original tradition that was concentrated in the first two chapters of the *Great Rituals*. The fact that Ling Lingsu, Wang Wenqing, and Liu Yü appear in the pantheon of chapter 203 proves that the chapter and most certainly the following chapters were added very late, possibly as late as the Ming period.

Chapter 203 documents a new set of rituals that are associated with *Heavenly Ding* only through the name of the divinity as part of the chapter title. The chapter and the following three chapters are not in line with the original idea of the exorcist rituals that Ling Lingsu and Wang Wenqing had formulated. The Daoist exorcism of their time dealt with problems that people face in this world and certainly not in the netherworld. We observe that these later exorcist traditions in chapters 203-206 do not constitute a homogenous set of ritual concepts and texts.

²⁰ DZ 1220: 203.5a-7a. For the theme: to crush hell, also see *Spell to Open Fengdu, to Crush the Earth-Hell and Ascend to the Halls of Heaven* (開酆都破地獄昇天堂咒 kai Fengdu po diyu sheng tiantang zhou) in DZ 1220: 203.9b-10a.

Chapter 204 *The ritual Jinhuo tianding raises the souls to receive refinement* (金火天丁起靈受鍊儀 Jinhuo tianding qiling shoulian yi) has only four double pages which may indicate a difficult editorial history. The three Heavenly Worthies that head the chapter show religious titles that so far did not appear in the *Great Rituals*. The initial designation always is: *Great Saint of Compassion* (大聖慈悲 Dasheng cibei) and the three individual names are: Heavenly Worthy *Precious Tao*, *Precious Scriptures*, and *Precious Teacher* (道寶天尊 Daobao tianzun) / (經寶天尊 Jingbao tianzun) / (師寶天尊 Shibao tianzun) which looks like a type of Buddhist *triratna* (三寶 sanbao) turned Daoist. (DZ 1220: 204.1a) We observe that the three Worthies are not called *Patrons of the Rituals* which also formally signals that this part of the *Jinhuo tianding dafa* is quite a way off the track, if we consider the preceding chapters.

Chapter 205 *The ritual Jinhuo tianding saves through the light of Yang* (金火天丁陽芒鍊度儀 Jinguang Tianding yangmang liandu yi) involves members of the public (道眾 daozhong) in the context of the establishment of an altar. (DZ 1220: 205.1a) The set of rituals in this chapter shows many more new names of Heavenly Worthies that never came up before, for example the Heavenly Worthy Shining of the *Yang* of Fire Bells (火鈴陽明天尊 Huoling yangming tianzun). Another new name is the Heavenly Worthy who Brings about Clear and Subtle Awakening (清微澄悟天尊 Qingwei chengwu tianzun), and also the Heavenly Worthy who Erases Death and Leads up to Life (削死上生天尊 Xiaosi shangsheng tianzun). (DZ 1220: 205. 6a,7a,8b) These names are of unknown origin. The chapter like the preceding chapter 204 displays ritual concerns and traditions that deal with the salvation of souls. To say it again, this is a far cry from what we have seen in the first and second chapters that focused exclusively on fortuitous matters.

Chapters 206 *The ritual of Jinhuo tianding to summon solitary souls* (金火天丁召孤儀 Jinhuo tianding zhaogu yi) opens up with a sermon of the Heavenly Worthy of Comprehensive Conversion (九天應元雷聲普化天尊 Jiutian yingyuan leisheng puhua tianzun) in the Heavenly Seven-storied Tower of Jade-breaths who explains to the Thunder-master the Grand Old Gentleman (雷師皓翁 Leishi haoweng) the situation of decay in the world, and he considers then what can be done to help through exorcist means. This part appears to be a lengthy quotation from the *Jade Pivot Scripture* (玉樞經 *Yushu jing*). (DZ 1220: 206.1a-2b) Again, it is all about the salvation of souls and the people. The text names the Fine Marshal Heavenly Ding of Metal and Fire of the Fire Bells (金火天丁火鈴妙帥

Jinhuo tianding huoling miaoshuai) (DZ 1220: 206.2a), the Operating Administrator at Fengdu, Marshal Guan (酆都行司關元帥 Fengdu xingsi Guan yuanshuai) (DZ 1220: 206.2b) and others. The last name refers explicitly to Fengdu and implicitly to the netherworld. Quite a number of Heavenly Worthies represent the same purpose and concepts, for example the Heavenly Worthy who leads on the *hun*-souls to come (引魂來至天尊 Yin hun lai zhi tianzun) to get the desired purification. (DZ 1220: 206.6a) In most cases the divinity *Jinhuo tianding* is not part of the effort.

We conclude that the editorial arrangement of the *Jinhuo tianding dafa* insinuates a historic and thematic unity of all the traditions that herald the big name of *Heavenly Ding of Metal and Fire*. That unity does not exist. Starting with chapter 203 we most certainly see later addenda to the old core tradition that Lin Lingsu had initiated and explained in his *Fire-Bells Song*. We cannot exclude that those later materials were added to the *Great Rituals* to include otherwise displaced materials when *A Corpus of Daoist Ritual* was compiled. The crucial point in the last four chapters is the focus on the salvation of souls which was not a theme in the earlier parts of the *Great Rituals*. The steady use of the name *Heavenly Ding of Metal and Fire* seems to be the device to gloss over the inconsistency of this set of exorcist rituals.

Shangqing Tianpeng fumo dafa (chapters 156-167) :

The *Great Rituals Tianpeng fumo dafa* show a formal arrangement similar to the *Jinhuo tianding dafa*. (Na Fei 邢飛, 2006 ; Sakai Norifumi 酒井規史, 2008 : 27-44) The anonymous *Preface* identifies *Tianpeng* with the incarnation of the star Pojun (破軍星) of the Great Dipper of the North. Obviously, the *Tianpeng dafa* share the same orientation towards the astral spheres as the *Tianding Rituals* do. On the other hand, the divinity *Tianpeng* is additionally identified with Gold-Eyebrows Lord Lao (金眉老君 Jinmei Laojun) whom this source reports to have lived in Zhou times when he met with Confucius, which identifies him as Taishang Laojun and involves the tradition of Heavenly Masters Daoism of the Han period. (DZ 1220: 156.3a-3b)

The divinity *Tianpeng* roots in Anterior Heaven and belongs to the same abstract divine sphere that *Jinhuo tianding* also belongs to. Taishang Laojun is believed to be the body of the cosmos, the unsurpassable basic divine force which canonical biographies and popular, propagandistic books likewise claim. (Florian C. Reiter, 1990: 35-36) *Tianpeng* has the martial rank of marshal (元帥 yuanshuai)

which does not refer to the story of an antique hero who eventually advanced from the position of worldly general to the status of a martial, exorcist divinity, which would define the divine career as belonging to Posterior Heaven which Deng Bowen (鄧伯溫) exemplifies. He was the famous and leading Thunder divinity that Wang Wenqing heralded. (Florian C. Reiter, 2014 : 174) Again, *Jinhuo tianding* and *Tianpeng yuanshuai* belong to the transcendent category of Anterior Heaven.

The *Pantheon* has the *Ritual Patrons*: 1) Ancestor Patriarch and Teacher-master Laojun of the Five Magic Forces at the Northern Pole (祖師北極五靈老君 Zushi beiji wuling Lao jun) . 2) Ancestor Patriarch, Great Marshal who supports and controls, Perfected Lord Tianpeng (祖師都統大元帥天蓬真君 Zushi dutong da yuanshuai Tianpeng zhenjun) .²¹ The Great Marshal has three heads and six hands which reminds of Buddhist hagiographic features, see for example the female Tantric divinity Marici who in China became the divinity Mother of the Dipper (斗姆 Doumu) . (Florian C. Reiter, 2009 : 29-32)

The pantheon lists two more patrons: The Great Immortal Dong of Supreme Purity (上清董大仙 Shangqing Dong daxian) ²² who at Mount Ximing (西明山) near Shucheng (蜀城) in Sichuan province cultivated the superior Dao. Living alone with all his determination he happened to come into contact with the Generalissimo [Tianpeng] (DZ 1220: 156.2b-3a) who gave him three manuals. The third *Ritual Patron* is the Great Saint of the Heavenly *Gang*-star (天罡大聖 Tiangang dasheng) . We get gorgeous descriptions of their appearances, which enables the priest to meditate on the divinity that he wants to transform into in order to perform exorcist services.

The three handbooks that Immortal Dong received are telling objects. The first manual was a listing of *mûdras* (訣目 juemu) and key instructions for [drawing] amulets (符籙 fuqiao) . The second one contained instructions for ritual steps on the dipper (罡斗 gangdou) , spells (咒 zhou) , and *mûdras* (訣 jue) . The third one contained the methods to be used in rituals to employ and dispatch demons and divinities (役使鬼神行持之法 yishi guishen xingchi zhi fa) . DZ 1220: 156.3a)

Tianpeng revealed the texts and instructions to Immortal Dong and he did so explicitly for further transmission in the world. Texts and Instructions can be used

²¹ This is greatly the abbreviated title.

²² Nr.3 in the list of *Ritual Patrons*, also see ch.156, 4a, showing the hagiographic features of the immortal.

to save people and expel epidemics. It is most worthwhile recording that after the Immortal Dong in Sichuan ascended to heaven, the very first affiliation in support of this *Great Rituals* was established with the title: Followers of Tianpeng of the North Pole in the Heaven of Highest Purity (上清北極天蓬門下 Shangqing beiji Tianpeng menxia) . (DZ 1220: 156.3a) Unfortunately, no date is indicated.

A strong statement is the claim that the divinity *Tianpeng* is indispensable for the performance of any Thunder Magic ritual and for employing any Thunder divinities, which is the declaration of a very singular predominance. We do not find comparable statements in the above featured *Jinhua tianding dafa*.

The revelation of the *Tianpeng dafa* reminds us of the revelation that Wang Wenqing reportedly received from the divinity Mother of Lightning (電母 Dianmu) .²³ He had found in a Thunder-shed (雷宅 leizhai) texts (文 wen) to call out for wind and rain, in the vicinity of the old lodge of the Tang Heavenly Master Ye [Fashan] (葉[法善]) .²⁴ We also remember the biography of Ye Qianshao (葉千韶) who in a mysterious encounter with divine emissaries received military registers (兵藉 bingji) listing martial divinities. Exorcist rituals were not staged empty handed without any documentary basis, without any literary equipment.²⁵

This is a significant pattern: In Song-times exorcist traditions were made ready for presentation at the official, practical and literary level which obviously required the quality of having a literary basis that was revealed from divine or transcendent spheres. Another important example is the Correct Methods of the Heart of Heaven (天心正法 Tianxin zhengfa) that emerged in Jiangxi province at Mount Huagai (華蓋山) in the Song 宋 period. (Florian C. Reiter, 1988: 106-126; DZ 778)

The *Tianpeng dafa* have a greatly developed pantheon that contains, for example, the twelve Earth-Stems as divine forces and lists Thirty-Six Generals with the names or titles, each consisting of four characters plus the designation *General*. Altogether they constitute the important *Divine Spell of Tianpeng* (天蓬神咒/大咒

²³ DZ 1250 *Chongxu tongmiao Shichen Wang xiansheng jiahua* 2a, also see Florian C. Reiter, 2005: 110.

²⁴ Wang Wenqing is said to have found on a table with a text that he copied: *Text to Call out for Wind and Rain* (嘯呵風雨之文 xuhe fengyu zhi wen) . See DZ 1250 *Chongxu tongmiao Shichen Wang xiansheng jiahua* 1a.

²⁵ DZ 295 *Xuxian zhuan* 2.16b-18b. For a translation of the biography, see Florian C. Reiter, 2007: 5-10.

Tianpeng shenzhou/dazhou) .²⁶ Each *Great General* or *Divine General* has a worldly surname and name that are additionally indicated in small print. The spell has a unique importance since it establishes a connection with early Shangqing Daoism which the canonical sources *Zhengao* (真誥) and *Dengzhen yinjue* (登真隱訣) document that Tao Hongjing (陶弘景, 456-536) had authored. (Michel Strickmann, 1981: 64-65; DZ 1016 *Zhengao* 10.10b-11a; DZ 421 *Dengzhen yinjue* 2.11a)

Chapter 156 lists *mûdras*, the accompanying spells, and also describes ritual tools such as seals and hand Bells (帝鐘 *dizhong*), see for example the *Emperor Bell of the Marshal*. (Michel Strickmann, 1981: 64-65; DZ 1016 *Zhengao* 10.10b-11a; DZ 421 *Dengzhen yinjue* 2.11a) The application of such tools is a ritual act that follows guidelines as to the timing.

Generally speaking, the twelve chapters of the *Tianpeng dafa* are partly arranged in an encyclopedic manner and almost never contain complete and coherent exorcist programs. This is a deficiency that we also find in the *Jinhuo tianding dafa*. This deplorable condition of the materials is probably due to the process of selecting and compiling such materials for the collection *A Corpus of Daoist Rituals*.

There are exceptions, for example chapter 164 presents: The ritual *Praxis of Chasing off Illness* (遣癘行持 *Qianwen xingchi*). (DZ 1220: 164. 1a-1b) The priest at his home altar has to prepare himself for the performance: He closes his eyes, visualizes the divine forces, and clacks his teeth three times. He visualizes that the breaths in the five intestines transform into five divine forces. His head carries the seven stars of the Big Dipper, and his feet tread on the Qilin. The Three Platform stars are shining above his head, and finally the priest recites twenty-one times the *Scripture of the Heavenly Lad* (天童經 *Tiantong jing*) and the *Spell Tianpeng*.²⁷ After this action the teacher-master takes the *Amulet True Form of Tianpeng* (天蓬真形符 *Tianpeng zhenxing fu*)²⁸ along to the house [of the client] where he

²⁶ DZ 1220: 156.3a-16a. We assume, however, the designations *Great General*, *Spirit General* are not spoken in the oral performance.

²⁷ DZ 1220: 156.3a-16a; ch.158.18a also contains the *Great Spell of Tianpeng*. Concerning the *Scripture of the Heavenly Lad*, compare with DZ 633 *Taishang taiqing Huanglao dijun yunlei Tiantong yinfan xianjing*. However, the *Twenty-four amulets of the Scripture of the Heavenly Lad* in ch.161.8a-13a are not included in DZ 633.

²⁸ Concerning the True Form of Tianpeng, see the *Spell the True Form of Tianpeng Kills Demons* in ch.159.5b-6a. For an *Amulet True Form of Tianpeng*, with secret instructions

burns the amulet and performs a number of rituals. After the health problem was solved, the family donates money and has an offering (醮 jiao) performed to thank the divinities. We notice that a priest of Heavenly Masters Daoism is the acting exorcist who is called ritual officer (法官 faguan).

This ritual has the priest visualize how the green breaths of the East silently descend and enter into his body. The breaths reach the Department of Pure Emptiness (清虛之府 Qingxu zhi fu), and now the priest visualizes how the breaths combine and turn to be the Marshal Tianpeng. We observe that this type of inner vision and transformation of the self into a divinity is also an important element in the *Jinhuo tianding dafa*.²⁹ The exorcist competence of the *Tianpeng dafa* is focused on the cure of possession, but any other concerns that are typical for Song exorcist rituals were also within the range of competence.

We cannot discuss the twelve chapters of the *Tianpeng dafa* in detail but will present some selected and representative contents:

Chapter 157 is devoted to a range of ritual tools, starting with the *ritual staff* (神尺 shenchi)³⁰ for which, for example, an *Amulet to Summon the Divine Kings to Protect the [Ritual] Staff* (召護尺神王符 Zhaohu chi shenwang fu) (DZ 1220: 157. 9a-9b) together with the fitting spell are displayed as well as instructions how to handle the ritual staff. (DZ 1220: 157. 9b-10a; 11a-12b) Instructions for the handling of incense go with a specific spell to purify words, body, and mind.³¹ Certainly, much attention is paid to texts that show how Tianpeng transfers his divine might to a *ritual staff*, see for example: *Instructions for Consecrating the Ritual Staff* (祭神尺訣 Ji shenchi jue). (DZ 1220: 157. 8a-8b) The text says that one has to choose a fortuitous day and time, prepare incense and lamps, fruits of the season, vegetarian food, tea and soup, and five coloured flags to control the five directions. One has to sacrifice incense and speak a spell, first addressing the Assisting Marshal and Perfected Lord Tianpeng (天蓬都元帥真君 Tianpeng du yuanshuai zhenjun) and secondly the Succeeding Teacher Master and Great Saint Perfected Dong (嗣師大仙董真人 Sishi daxian Dong zhenren) that they protect the respective ritual staff. The speaker informs the divinities that holding the divine staff he will recite

for writing the amulet, see ch.162.21b-22, and pp.23a-24a *Tianpeng yuanshuai fu* (天蓬元帥符).

²⁹ DZ 1220: 198: 12a-12b; 14a, 16a, 25a-25b, also referring to the use of a jar in exorcism.

³⁰ This object is known in Taiwan under the name of Tianpeng chi (天蓬尺).

³¹ DZ 1220: 157. 12b-13b, referring to mouth/speech, body, and mind.

scriptures and spells and will be fully dedicated to help people and bring profit to the creatures. (DZ 1220: 157.8b)

Spells, *mûdras* and ritual steps are all components of the exorcist performance. This is an essential feature that the Tianpeng *dafa* share with the *Jinhuo dafa*, albeit under the sway of different divine authorities. The *Great Rituals* also present instructions on the inner self-cultivation of the priest such as the *Ritual Procedures of Tianpeng to Refine the Body* (天蓬鍊身行持 Tianpeng lianshen xingchi). (DZ 1220: 157. 14b-15a) Special spells are spoken after entering the cell for meditation in the morning and in the evening (DZ 1220: 157. 14a-14b), and there are rules for exteriorizing the inner forces in the morning and in the evening in order to transform into the divine *alter ego*, which again comes with a tract: *Instructions for the Transformation into a Divinity* (變神訣 Bianshen jue) that says:

My head carries heaven that is round, my feet walk on earth that is square; my cap carries the nine breaths that combine to be my clothes; the sun has a round apparition, the moon makes the radiance at night; my body wears on the back the Northern Dipper, accords with all astronomical calculations,³² my left side relies upon the star *Hekui* (河魁), my right side leans on the star *Tiangang* (天罡); I can discard all evil and annihilate what is not fortuitous; urgently, urgently do act as the order and decree from the Northern Dipper are urgent.³³

A spell with practical instructions for ritual procedures follows, and the long *Great Spell of Tianpeng* concludes the part.³⁴ The preceding morning-meditation is a good example for the Daoist concept of transformation that aims at identifying the own human body with the envisaged divine vis-à-vis:

Let one stream of green breaths come forth from the liver department, purely shining with bright radiance, and make them depart through the mouth. Visualize the breaths as the Perfected Emissary. The ears hear the breaths that have a crystal-clear sound. Then, you think that the breaths are all around

³² The text has the “six jia and nine sections” (六甲九章 liujia jiuzhang) for which we only offer a tentative interpretation, considering the context of the spell.

³³ DZ1220:157.15b-16a. This spell occurs again with some variants on ch.159.1a.

³⁴ DZ 1220: 157. 18a-18b, the famous *Great Spell of Tianpeng*.

your body and that your body transforms into the Marshal [Tianpeng]. Consequently, recite the *Spell Raising Requests* (啟請咒 Qiqing zhou) and make your prayers as it suits your mind. (DZ 1220: 157.15a-15b)

This is an example to show how a divine alter-ego is adopted, which is an action well beyond any form of possession. A number of instructions conclude the chapter. The *Instruction for Checking Traces* (驗跡訣 Yanji jue) is remarkable: Ritual footsteps and other means disclose the nature of some threatening demons. (DZ 1220: 157. 24b-26a) A small ritual to be performed in front of a sickbed concludes the chapter: *Instruction for Discerning and Administering [demoniac] Apparitions* (判投狀訣 Pan touzhuang jue). One has to burn incense and put the left hand with [the *mûdra*] *Main Seal of the Great Ritual to Support Heaven* (都天大法主印 Dutian dafa zhuyin) onto the hip, faces north and recites the spell: Mysterious and dark, heaven and earth were born together. They may listen to my call and immediately show a reaction of penetrating magic might. Marshal Tianpeng, do force the demons to leave, destroy their outer apparition. As soon as your divine documents are sent down, all demons will become respectful.

One takes in the breaths of the heavenly *gang*-star (罡星) and blows them onto the writing brush for signing, and one features the situation saying:

The emperor of the North has the order that man and demons separate their outer form. Who ventures to refuse and act to the contrary, the four bright forces (四明 siming) will behead the [respective] bodily entity. Demons, quickly go away, quickly go away – you must not stay on and remain.

One uses the Marshal-Seal (元帥印 Yuanshuai yin) to seal [the divine document] and orders the persons who had come to consult you to take along [the divine document] and go to the family that was struck with disaster, and to burn the document in the kitchen stove. Also, an amount of ritual money may be burnt at the same time. If one deals with a cruel, wicked sprite, one uses the *Amulet Majestic Ride on a Kui-Dragon* (嚴駕夔龍符 Yanjia kuilong fu) and reciting the *Tianpeng Spell* one writes that amulet inside the document describing the situation, and this document then must be handed over to the six divine forces of the arbiter of fate in order to check and arrest the evil sprite and rush it to face punishment for the crime. One takes the document to burn it in front of the sick bed, and an immediate response will occur. (DZ 1220: 157.26a-26b)

Chapter 158 starts with a display of the ritual preparation for writing amulets: *The Mode of Writing Amulets* explains. (DZ 1220: 158.1a-2a) The teacher-master first recites the three spells: *Spell of purification*. We most certainly can refer to the three spells listed in the preceding chapter. (DZ 1220: 157.12b-13a) The priest silently submits [his petition]. After clacking his teeth seven times he meditates. We sketch some elements of the meditation. The teacher-master visualizes the generals of the five God-emperors of the five directions: The general of the Green God-emperor emerges from the liver and departs from [the body] through the left eye. The general of the Red God-emperor emerges from the heart and departs from [the body] through the mouth. The general of the White God-emperor emerges from the lungs and departs from [the body] through the nose. The general of the Black God-emperor emerges from the kidneys and departs from [the body] through the ears. The general of the Yellow God-emperor emerges from the spleen and departs from [the body] through the crown of the head. They line up on the left and right sides, on the front and rear sides, just everywhere countless spirit troops are present. The divine officials of the registers, generals and emissaries come to the fore from every pore [of the skin] and surround the priest on all sides. He recites the *Spell Tianpeng*, and up to 10000 demons get naturally demolished.

The priest comes to visualize how the own body transforms into Generalissimo Tianpeng. He rubs the ink stone forty-nine times, recites again the *Spell Tianpeng* and having absorbed the breaths of the seven stars [of the Northern Dipper] he recites the names of specific astral generals and blows the breaths onto the ink stone. Now we find a number of spells to consecrate the paper, the ink stone, the ink, and the brush, and still other spells follow. (DZ 1220: 158. 1b-3b)

The spells display the omnipotence of the addressed divine might of the God-emperor of the North and also prove that those spiritual forces that flow onto the tip of the brush emerge from the intestines of the priest. (DZ 1220: 158. 1a-3b) Certainly important is also the tract *Instruction for the Ritual of Transforming the Body into the Marshal* (化身為元帥行持訣 Huashen wei yuanshuai xingchi jue) that is connected with the three above listed spells of self-purification. (DZ 1220: 158. 3b-5b)

The use of the divine staff to suppress evil forces again is a theme. (DZ 1220: 158. 5b-6b) For the control of evil elements one has to invite the marshal to come to the altar and submit a declaration, transform into the marshal, clack the teeth seven times and do the ritual steps on the seven stars. Now the priest learns how to approach the place of ritual action. He enters and closes the windows and doors, contacts the

spirit forces, inspects the sick person, and finally also has to know how to leave properly the place. Spells and instructions are provided for each action. The last instruction involves a meditation that sees the priest transform alternatively into Tianpeng or the Heavenly Master:

The priest first adjusts his mind, stands straight, clacks the teeth seven times, inhales the breath of the heavenly *gang*-star (罡星) and lets the breath flow into his body. Then, he visualizes the seven stars above his head with the heavenly *gang*-star pointing ahead, and he transforms into Tianpeng or the Heavenly Master. (DZ 1220: 158. 5b-10b) A large number of spells and instructions follow that all deal with rituals of healing, see for example the *Spell Close the Eyes of a Mad Evil Person* (鎖閉狂邪人眼目咒 Xiaobi kuangxie ren yanmu zhou) . (DZ 1220: 158. 15b-16a) We find further instructions of the sort and surprisingly, we find again spells to write and consecrate amulets. (DZ 1220: 158.19a-20a) The *Fire-Bells Spell* concludes the chapter but does not establish any connection with the *Jinhuo tianding dafa*, although the *Fire-Bells Spell* could have been a point of reference.³⁵ The latter spell calls the priest a “minister of the God-emperor of the North” (吾是北帝之臣 wu shi Beidi zhi chen) . (DZ 1220: 158.20a-20b) And yet, we can only guess what procedures during a healing session at a sickbed the client may have experienced. The texts often focus on the inner, spiritual condition of the priest and describe his meditation.

Chapter 159 compiles spells. Most of them focus on *Tianpeng*, the divinity that dominates the personal religious practice and the exorcist purposes of the *Great Rituals* which the individual titles of the spells reveal. The transformation into that divinity which is the decisive target of the meditation in the *Great Rituals*, constitutes the theme of the very first spell: *Spell practice the transformation into a divinity* (行持變神咒 Xingchi bianshen zhou) . The text says:³⁶

My head carries heaven that is round, my feet walk on earth that is square; my cap carries the nine breaths that combine to be my cloths; the sun has a round apparition, the moon makes the radiance at night; my body wears on the back the Northern Dipper, accords with all

³⁵ The term “Fire Bells” certainly appears to be the trade mark of the *Jinhuo Great Rituals*, but generally speaking, it was common property in Thunder Magic rituals.

³⁶ Compare DZ 1220: 157.1a-1b with some variants.

astronomical calculations,³⁷ my left side relies upon the star *Hekui* (河魁), my right side leans on the star *Tiangang* (天罡); I can discard all evil and annihilate what is not fortuitous; urgently, urgently like Taishang transforms; order and decree.

The priest visualizes the own body with four heads, eight shoulders resembling the apparition of marshal [Tianpeng]. The left hand squeezes the *mûdra* of the marshal and the right hand squeezes the sword *mûdra*. According to the rules, the priest summons the generals, applying and taking in the breaths of the North-West. The priest visualizes how the Northern Dipper covers his head, sun and moon are arranged at his side, and the four magic beasts stand in attendance surrounding the priest. All are clearly [visible] and bright, and the priest recites the spell. It is noticeable that after every spell that is listed in this chapter, the priest has to spit out one sip of water and shout: Marshals, generals, emissaries and troops – respond urgently and react quickly! (DZ 1220: 159.27a)

The following spells summon Tianpeng to muster his troops. In fact, the majority of the spells refer to Tianpeng, the *Divine Spell Tianpeng* being the most familiar one. Ten other spells name the marshal Tianpeng in the title. We notice that the titles *Divine Spell Tianpeng* and *Great Spell Tianpeng* (DZ 1220: 159.19b-20a) do not necessarily have the same wording although the titles are almost identical. We list a few important spells in the chapter: *Spell Tianpeng behead the monsters* (天蓬馘魔咒 Tianpeng guomo zhou),³⁸ *Spell of the true shape of Tianpeng who kills demons* (天蓬真形殺鬼咒 Tianpeng zhenxing shagui zhou) (DZ 1220: 159.5b-6a.), *Spell of the heart-seal of Tianpeng* (天蓬心印咒 Tianpeng xinyin zhou), and *Spell of the ancestor-breath of Tianpeng* (天蓬祖氣咒 Tianpeng zuqi zhou). (DZ 1220: 159. 3a-4a) Purification and the annihilation of demons are very much in the foreground. Again, this is a collection of spells without detailed instructions about the ritual application and adequate performance. We find specific entries like the *Secret Spell* with thirty-six pseudo-Sanskrit characters (DZ 1220:

³⁷ The text has the “six jia and nine sections” for which we only offer a tentative interpretation, considering the context of the spell.

³⁸ DZ 1220: 159. 2b-3a. This spell is identical with the preceding spell (天蓬神咒 *Tianpeng Shenzhou*) as far as the wording and the characters are concerned. However, all sentences are arranged in the reverse order. Tianpeng is finally addressed with a new personal title that so far did not show up in other texts: Tian Peng of the Great Void who holds the Origin (含元太虛天蓬 Hanyuan taixu tianpeng).

159. 8b-9a), or the *Spell of the Eight Trigrams and Twelve Double Hours* (八卦十二時咒 Bagua shier shi zhou), that latter spell being nothing else but the famous *Divine Spell Tianpeng*. However, each four-character sentence is accompanied with *mûdras* that indicate the branches of earth (地支 dizhi). (DZ 1220: 159. 12b-13a) The chapter excels with exceedingly long spells, such as the *Divine Spell Jade Clarity crushes the demons* (玉清摧魔神咒 Yuqing cuimo Shenzhou) and *Divine Spell of Taishang, of the Eastern Magic Force and the Three Heavens that extinguish the demons* (太上東靈三天滅魔神咒 Taishang dongling santian miemo shenzhou). We notice, however, that both spells do not make mention of Tianpeng and the God-emperor of the North. (DZ 1220: 159. 13a-16b)

Chapter 160 focuses on designs of ritual steps that reveal the existence of a large number of different sequences of steps. The chapter presents the fitting spells, see for example *Discourse on the heavenly plan for the paces of Yü on the dipper stars* (禹步斗罡天策論 Yubu dougang tianci lun). (DZ 1220: 160.1a-1b) The specific religious meaning in the sense of the *Great Rituals* is well formulated: Every performance of the ritual steps that cover the dipper requires first the transformation into a divinity, and then one visualizes the generals of the Three Origins and Five Virtues, the palace attendants, the emissaries, and the troops that stand in attendance surrounding the performing person in dense formation. One starts then to do the ritual steps. The scripture says, if one can use the own divine force to visualize in the mind these steps, one does not need to [practically] tread on the dipper but following the meditation recites the spell, which is just fine. (DZ 1220: 160.1b)

In this context the spells: *Purify the Body*, *Hide the body*, and the *Spell of the three hun-souls and seven po-souls* must be noted. (DZ 1220: 160. 1b-2b) They lead to performances of various ritual steps, depending on the day, be it a *yang-* or a *yin-* day. The performance of the ritual steps ends in each case with the *Spell of Comprehensive Protection* (普護咒 Puhu zhou). (DZ 1220: 160.3b) We find some descriptions of rather special methods, for example the *Ritual of Sleeping at the Dipper* (臥斗法 Wodou fa) (DZ 1220: 60. 9b-11a) that is said to provide help when at night the *hun-souls* depart from the sleeping body and therefore, divine protection must be organized beforehand through extended meditation and fitting prayers, which sheds a light on the great importance that the self-cultivation and self-preservation of the priest have. We see a focus on various methods of ritual steps which are presented in an encyclopedic manner, partly supported with detailed instructions, see for example *Instructions on the Steps of Yu that make Perfection omnipresent* (禹步通真訣 Yubu tongzhen jue). (DZ 1220: 160.14b-15a)

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Instructions for twenty-two different *mûdras* are listed, and the instructions are said to be mind-transmissions from the ancestor teacher-masters (祖師心傳 Zushi xinchuan).³⁹ The *mûdras* can summon divinities and control demons, but we do not see any explicit connection with the preceding entries in this chapter. (DZ 1220:160.16a-19b)

Chapter 161 first lists rituals of repentance and describes the required altar arrangements, which leads to a series of seven *Amulets of the Origin on Seven Flags* (七元旛符 Qiyuan fanfu). The tract *Secret Indian Scripture and Ritual of the Heavenly Lad to Protect Life and Transfer the Thunders* (天童護命運雷陰梵經法 Tiantong huming yunlei yinfan jingfa) is connected with a series of *Twenty-Four Amulets of the Scripture of the Heavenly Lad* (天童經二十四符 Tiantong jing ershisi fu).⁴⁰ Some amulets represent names of divinities that the pantheon had listed. (DZ 1220:156. 13a; 161. 17b-18b) The *Amulet that Summons the Great General of the One Breath who supports and controls* (召一氣都統大將軍符 Zhao yiqi dutong da jiangjun fu) is the first one in a series of amulets of the generals who attend to the moon during the four seasons, see for example for the spring season: *Amulet that summons the Great General Wei Yuan who attends to the moon in Spring* (召春季直月將軍魏元符 Zhao chunji zhiyue jiangjun Wei Yuan fu). Instructions concerning the religious preparations for writing the amulets are attached. (DZ 1220: 161.13a-22a) This theme dominates chapter 161. Many amulets in seal-script style are presented in dispersed form (散形 sanxing). Only a few amulets in the Song-period bird-man style appear on the final pages of chapters 162 and 163. (DZ 1220: 162. 31a-37b; 163: 29a-33a)

Chapter 162 starts out with amulets and spells referring to the generals Flying Eagle (召飛鷹符 Zhao fei Ying fu) and Running Dog (召走犬符 Zhao zuo Quan fu), both generals being followers (門下 menxia) of Tianpeng. (DZ 1220: 162.1a-8a) A great number of amulets for other spirit generals follow, including a

³⁹ This formulation reminds us of the heart-transmission (以心傳心 yixin chuanxin) that is essential to the formation of the Quanzhen teachings (全真教) and affiliations that were also current at the time when these exorcist *Great Rituals* flourished. See Florian C. Reiter, 2012: 5. The identity of the teacher-master should be the Ancestor Patriarch and Teacher-master Laojun (老君), with the Five Magic Forces of the North Pole 北極五靈老君, if we follow the list of *Ritual Patrons* in ch.156.3a.

⁴⁰ DZ 1220: 161.4b-12b. Compare with DZ 633 *Taishang taiqing huanglao dijun yunlei tiantong yinfan xianjing*.

*Divine Amulet to Summon the Mute General and Employ the Deaf Troops.*⁴¹ *The Amulet of Floating Gold and Fire Bells* (流金火鈴符 *Liujin huoling fu*) is placed beside amulets concerning the God-emperor of the North, for example: *The Emperor of the North Beheads Demons* (北帝斬鬼符 *Beidi zhangui fu*) and *Comprehensive Support through the Emperor of the North* (北帝總攝符 *Beidi zongshe fu*). (DZ 1220: 162.19b-20b) A fair number of amulets feature Marshal Tianpeng and his might, see the amulets pp. 23a-40a. We name as representative example: *Amulet of the Great Fire Bell of the Marshal* (元帥大火鈴符 *Yuanshuai da huoling fu*). (DZ 1220: 162.27a-28b)

Chapter 163 presents the *Divine Spell of Tianpeng*⁴² in a special way: Each four-character sentence is combined with a specific amulet in dissolved form and also in assembled form, and *Amulet Instructions* conclude each entry that also refers to a meditation on the stellar spheres, especially the Northern Dipper. (DZ 1220: 163.1a-25a) The care for the *hun*-souls (魂) appears here for first time in the *Tianpeng dafa: The Ritual Tianpeng summons the hun-souls of the dead* (天蓬召亡魂法 *Tianpeng zhao wanghun fa*) or the *Amulet to chase the hun-souls of a living person to let them return to the body-form* (追生魂返形符 *Zhui shenghun fanxing fu*) give us an idea about ritual tasks concerning lost souls that can go with the name of Tianpeng. We learn, if someone was invaded by evil sprites that snatched away the life of the person and hustled away the *hun*-souls and *po*-souls, then the essential divine force of the assaulted person will fade away. One should use this amulet to assist the *hun*-souls and *po*-souls, and consequently the essential divine forces will recover and be as strong as before. Instructions about the writing of the amulet and its application follow. (DZ 1220: 163.25a-25b, 27a-30b)

Chapter 164 starts with ritual instructions to send off illness (遣瘟行持 *Qianwen xingchi*).⁴³ One transforms the own appearance: tightly closing the eyes one visualizes the divine forces and clacks the teeth three times. One visualizes how the breaths in the five intestines transform into five divine forces and one carries the seven stars [of the Northern Dipper] on the head and rides a *Qilin*. The three Platform Stars (三台 *santai*) are shining high above, the Heavenly *gang*-star (罡星)

⁴¹ DZ 1220: 162.8b-11b. It is worthwhile to mention that the deficiencies deafness and muteness also characterize the two attendants (天聾地啞 *Tianlong Diya*) of the god of literature *Wen Chang dijun* (文昌帝君), see Florian C. Reiter, 1993: 53, 56-57.

⁴² Compare with DZ 1220: 159.2a-2b.

⁴³ DZ 1220: 164.1a-1b. Also see chapter 156.

points ahead and red breaths shoot forth towards the house where the illness occurred. One visualizes how the one purple breath adopts three forms: Thunder fire, Lightning fire, and Soaring fire that burn down the house [of the client]. One recites twenty-one times the *Scripture of the Heavenly Lad Tiantong* (天童經 *Tiantong jing*) and twenty-one times the *Spell Tianpeng*.⁴⁴ After this preparation at home the performance at the client's residential quarters follows:

One takes the *Amulet True Appearance of Tianpeng* (天蓬真形符 *Tianpeng zhenxing fu*) along to the house [of the client] and having arrived one burns the amulet. Being in the ritual court⁴⁵ one uses the radiance of lightning in the eyes to raise winds, the teeth to raise sharp Thunders, one spits out water to produce wild lightning and fast rain in order to crush the location from where the evil influences evolved. Then one presses [the fingers to form] the *mūdra* (子子) and visualizes that water, fire, and stormy winds in the world join the urgent struggle. One transforms into the Perfected White-Crane (白鶴真人 *Baihe zhenren*)⁴⁶ and soars up into the three spheres of the Heaven of Highest Purity to induce the divinity of the sickness not to show again. The client has to swallow the *Amulet Fire Bells*, and the priest communicates with the spirit of the illness declaring that he holds the order of the highest God-emperors to help the country and the people. The performing priest is variously called Ritual Official (法官 *faguan*) or Ritual Master (法師 *fashi*).

Chapter 164 turns to the presentation of the written documents that exorcist rituals require, namely memoranda and proclamations such as *zha* (箒), *die* (牒), and *zhang* (章), and notes the wording on the necessary envelopes which are presented altogether with the required spells. We read about the ritual way of presenting such documents. An example may be given, the title: *Ritual of Offering a Document* (拜章法 *Baizhang fa*). (DZ 1220: 164.27a-27b) The *Form of the Proclamation to Station Troops* (屯兵檄式 *Dunbing xishi*) is connected with the Court Expulsion of Evil of the Northern Pole (北極驅邪院 *Beiji quxie yuan*), with amulets of the Great Immortal Dong (董大仙 *Dong daxian*) and the True

⁴⁴ This presumably is the spell that we quoted above. *Kang-star* means the bowl of the Big Dipper. Compare with chapter 161.

⁴⁵ We suppose that this statement refers to a temporary ritual arena (法場 *fachang*) that the priest has to set up.

⁴⁶ We remind the reader of Lūshan fa (閩山法) rituals: the exorcist may adopt the identity of *Perfected White-Crane*, beside two other divine identities: Chennai (陳奶) and Lūshan taibao (閩山太保).

Lord, the Assisting Marshal Tianpeng, which concludes the chapter. (DZ 1220: 164.28b-30a)

Chapter 165 describes the spiritual visit of a priest at the heavenly court of the God-emperor of the North, after his spiritual transformation into the marshal. (DZ 1220: 165.1a-1b) Quite a new theme comes up: the application of amulets to destruct demons that hang around grave-mounds, see for example: *Amulet with the Order and Declaration of the mighty divinity God-emperor of the Nord to destruct [demons] around a grave-tumulus* (北帝威神滅塚墓訟誥命符 Beidi weishen mie zhongmu song gaoming fu) . (DZ 1220: 165.1b-2b) We find the combination of a decree from the Great God-Emperor of Purple Subtlety (紫微大帝 Ziwei dadi) with an order by Marshal Tianpeng.⁴⁷ Some other texts follow, such as *Summon the Generals and Invite the Divinities* (召將請神 Zhaojiang qingshen) which requires the transformation of the priest into a Judicial Officer at the Court for Expelling Evil (驅邪院判官 Quxie yuan panguan) . (DZ 1220: 165.5a)

The rest of the chapter is devoted to amulets and their analytic presentation in dispersed form. There are seal-character amulets and bird-man style amulets. (DZ 1220: 165.8a-19b) We find spells that are interspersed between amulets. One important title may suffice: *Spell the Seven Stars Kill Demons* (七星殺鬼咒 Qixing shagui zhou) , referring to the Northern Dipper. When the spell was spoken an appropriate amulet must be written on a piece of silk and put into a jar. (DZ 1220: 165.16b-17a) The jar or bottle is an important ritual tool that eventually appears in the texts, especially in the following chapter.

Chapter 166 contains the text *Section of the Fire Registers* (火籙部 Huolu bu) . (DZ 1220: 166. 1a-4b) It says that boys and girls who were beset with evil and carry maladies in their bodies cannot get cured through any *mediumistic* treatment. We learn that also men and women who are controlled by evil and do not find cure cannot be treated with the methods of interrogation through mediums. Only the *Ritual of the Fire Register of Tianpeng to Fry Demons* (天蓬煎鬼火籙法 Tianpeng jiangui huolu fa) can help. The basic problem is said to be the sprites that hang on to the body [of the respective person] and let the *hun*-souls and *po*-souls go astray. In this case one has to send up a petition to the God-emperors and the teacher-masters as to request the dispatch of the two generals Ying (鷹) and Quan (犬) , and

⁴⁷ DZ 1220: 165.3a-3b. The jar as ritual tool is generally known from the biography of Wang Wenqing. See Florian C. Reiter, "A Preliminary Study of the Taoist Wang Wen-ch'ing (1093-1153) and his Thunder Magic (雷法 *lei-fa*)," in ZDMG 152, 155-184.

many other generals that all will descend to establish a prison (建獄 jianyu) . This is the great theme that dominates the last chapters of the *Great Rituals* which present quite a concentration of ritual techniques: There are *Instructions for Writing the Fire Prison Amulet* (書火獄符訣 Shu huoyu fujue) (DZ 1220: 166.4b-6b) , the *Amulet of the Register for Frying Demons* (煎鬼籙符 Jianguì lufu) (DZ 1220: 166.7a-7b) , and the spell *Summoning the Six Officials, Generals and Officers of the Fire Prison* (召火獄將吏六員 Zhao huoyu jiangli liuyuan) . (DZ 1220: 166.12b-13a) We especially mention the entries: *Instructions for the Procedures of Establishing a Fire Prison* (建火獄行持訣 Jian huoyu xingchi jue) (DZ 1220: 166.15a-17a) and *Instructions concerning the Evidence in the Traces on the Ash Altar* (灰壇現跡訣 Huitan xianji jue) . (DZ 1220: 166.22b-23a) The latter text speaks of the skill to identify the traces of banned demons on the ash-try of the Ash Altar.

All titles in this chapter reveal the vast scope of ritual devices that are relevant for ritual procedures such as the application of mirror and jar when operating a fire-prison. The chapter also presents a great number of amulets that matter for the various rituals of healing that are indicated in this chapter.

This part of the *Great Rituals* is an extraordinary amendment in comparison with the *Jinhuo tianding dafa* that offer rather sparse information about the fire prison as a ritual device. (DZ 1220: 198.14a-15b)

Chapter 167 is explicitly an amendment called *Adding on Lost Information* (補遺 buyi) which also includes the last chapter 168 that contains titles such as the *Spell of Tianpeng to Burn Demons* (天蓬燒鬼咒 Tianpeng shaogui zhou) . The spells are directed against anything evil, including wicked sprites (邪精咒 Xiejing zhou) and even evil shaman masters (巫師 wushi) . The *Fire-Amulet of the Seven Stars* (七星火符 Qi xinghuo fu) (DZ 1220: 167.6a) and the *Spell to Burn Demons* (燒鬼咒 Shaogui zhou) (DZ 1220: 167.5b-6a) are in line with the earlier traditions of Thunder Magic rituals and attest to the history of the compilation: The *Great Rituals of Tianpeng* as preserved in *A Corpus of Daoist Rituals* were not compiled and completed in one single comprehensive effort. We cannot name the final date of the compilation but it certainly was a protracted process that developed as late as the 14th/15th century when *A Corpus of Daoist Rituals* was assembled.

Comparing the two *Great Rituals* we find that they document elaborate exorcist traditions of the 13th-15th centuries. Both *Great Rituals* share essential features: the formal structure of the individual pantheon that is based on an orientation towards stars and constellations. The head divinities belong to the

category of Anterior Heaven. Both compilations focus on amulets as the most important ritual tools, on fitting spells and the accompanying meditation and visions. The spiritual and practical self-cultivation of the priest is a basic and essential theme for both *Great Rituals*. The formal and ritual equipment in the *Great Rituals* has altars, written-documents in the official style, ritual tools such as mirrors, jars, lamps, and the divine staff. Some rituals are set up to establish a prison-of-fire which seems to offer a more formal way of dealing with demons beside killing them straightaway.

Both *Great Rituals* represent the Daoist exorcism of the 13th-15th centuries. The many references to the Heavenly Masters prove beyond any doubt that exorcism was an integral, genuine part of religious Daoism since its emergence in the Han-period.

The *Jinhuo tianding dafa* has a corpus of rituals that was organized and assembled following the efforts of the Daoist priest Lin Lingsu. He was the promoter of the divinity Jinhuo tianding and of the respective cult. We are not in the position to say with any certainty how or from which older sources Lin Lingsu took his inspiration. The nucleus of the *Jinhuo tianding dafa* most certainly was fixed long before the Yuan period. We are sure that in the Yuan period the original stock of the tradition was enlarged with rituals concerning the afterlife and the netherworld which did not belong to the original intention of Lin Lingsu. Certainly, the inclusion of the deified Wang Wenqing (甲子神將王文卿 Jiazi shenjiang Wang Wenqing) in chapter 201 proves that the bulk of the texts had a long history, eventually borrowing the divine name of *Jinhuo tianding* for the title, long after Lin Lingsu.

The *Tianpeng dafa* has a much older history, reaching back to the tradition of medieval Shangqing Daoism and originating in Sichuan province. The absolute focus on the Emperor of the North and the Dipper of the North resembles the Correct Methods of the Heart of Heaven (天心正法 Tianxin zhengfa) albeit without referring to the name and term Heart of Heaven. The extended collection shows in many parts an encyclopedic character which leads us to assume that the whole set was finally assembled and fixed when *A Corpus of Daoist Rituals* was composed.

The *Tianpeng dafa* serves the same purposes as the *Jinhuo tianding dafa*. They prove elaborate and carefully designed exorcist practices. These practices are extremely similar in both collections and show the antique background of an orientation towards the astral spheres. Similar literary means are used and almost identical exorcist devices and purposes.

Both *Great Rituals* are well placed within the frame of Heavenly Masters Daoism which the required intellectual and spiritual cultivation of the priest and

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exorcist performer proves. Differences between the two *Great Rituals* are due to the state of transmission and to the process of compilation of *A Corpus of Daoist Rituals*. However, both *Great Rituals* claim independently an omnipotent exorcist capacity and of course, there is never any reference to any other *Great Rituals*.

We interpret this fact as evidence for the presence and predominance of the respective *Great Rituals* in a specific geographical setting that unfortunately cannot be identified. And yet, the texts are very valuable as they document the wide facets of Daoist exorcism that still lives on in present day Daoist religious life.

Conclusion

Both *Great Rituals* represent the design and reality of Daoist exorcism the 13th-15th centuries which was an integral part of Heavenly Masters Daoism. The exorcist practitioners were variously called Daoshi 道士 or Fashi / Faguan 法師 / 法官.

The *Jinhuo tianding dafa* were organized following the efforts of Lin Lingsu who had composed the basic text featuring his ideas and concepts in the *Fire-Bells Song*. The respective cult of Jinhuo tianding was carried on by an affiliation of followers and disciples. In the Yuan period the original stock of the tradition was enlarged with rituals concerning the afterlife, which did not belong to the original stock of rituals that Lin Lingsu had promoted.

The *Tianpeng dafa* originated in Sichuan province and had a much older history that we can trace back to traditions of medieval Shangqing Daoism (5th/6th ct.), especially including the *Rituals of the God-emperor of the North to Kill Demons* (北帝煞鬼之法 Beidi shagui zhi fa). The collection shows in many parts an encyclopedic character which leads us to conclude that the texts were finally fixed and assembled when *A Corpus of Daoist Rituals* was composed.

The *Tianpeng dafa* and the *Jinhuo tianding dafa* serve basically the same purpose. Both sets of rituals prove the depth and strength of a far-reaching Daoist exorcism. The ritual practices in both collections prove a background of antique astrology focusing on the divinized Great Dipper of the North. Both *Great Rituals* also use specific literary means such as amulets, memoranda and petitions which was common practice in Heavenly Masters Daoism.***

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道教驅邪方法的一些思考：神霄金火天丁大法與上清 天蓬伏魔大法的比較

常志靜

柏林洪堡大學退休教授

提要

道教法術儀式《神霄金火天丁大法》和《上清天蓬伏魔大法》這兩部擴增的(extended)文集出自宋代，記錄了其所改進的法術以符應道教儀式傳統中文字規範的嘗試。這些法術被認為是根據天界所啟示的文本和作法而來，這正是本文有關這兩部大法欲呈現的重點所在。這兩套大法在不同地區(江西和四川)、宋代不同時期出現，部分延續發展自宋之前更古老的道教法術傳統。法術一直是天師道的一部分，基本上是為在世的生活處境而進行。承繼此意圖，這兩套大法展示許多作法上的運用，並揭示了豐富的儀式以及法器與設置。這兩套大法也顯示出共同的企圖：將法術予以規制，使其經典化。它們就此共同的目標以對治各種魔擾，及在世諸種疾厄災禍。

關鍵詞：道教法術、天師道、地方道教、啟示、林靈素、王文卿、道教法術經典化

宗教研究